"The Truth shall make you FREE."—Christ.

The Christian Freeman.

A MONTHLY JOURNAL.

DEVOTED TO RELIGIOUS, MORAL, AND SOCIAL PROGRESS.

No. 7.] JULY, 1862. [Price 1½d.

A CURIOUS LOVE EPISODE IN THE LIFE OF THE CELEBRATED JOHN WESLEY.

From Manuscript Papers in the British Museum.

(Continued from page 85.)

From the time I was six or seven years old, if any one spoke to me concerning marrying, I used to say I thought I never should, "Because I should never find such a woman as my father had."

When I was about seventeen (and so till I was six or seven and twenty) I had no thought of marrying, because I could not keep a wife.

I was then persuaded "It was unlawful for a Priest to marry," grounding that persuasion on the (supposed) sense of the Primitive Church.

Not long after, by reading some of the mystic writers, I was brought to think marriage was the less perfect state.

At the same time I viewed in a strong light St. Paul's words to the Corinthians, and judged it impossible for a married man to be so without carefulness, or to attend upon the Lord with so little distraction as a single man might do.

Likewise, being desirous to lay out all I could in feeding the hungry and clothing the naked, I could not think of marrying, because it would bring such expense, as would swallow up all I now gave away.

But my grand objection for these twelve years past has been, "A dispensation of the Gospel has been committed unto me, and I will do nothing which directly or indirectly tends to hinder my preaching the Gospel."

My first objection was easily removed by my finding some, though very few women, whom I could not but allow to be equal to my mother both in knowledge and piety.

My second—that I could not keep a wife—held only till I found reason to believe there were persons in the world who were both able and willing to keep *me*.

My third vanished away when I read with my own eyes Bishop Beveridge's *Codex Conciliorum*. I then found the very council of Nice had determined just the contrary to what I had supposed.

I was next, though very unwillingly, convinced that there might be such a case as Dr. Koker's, who often declared he was never so free from care, never served God with so little distraction, as since his marriage with one who was both able and willing to bear that care for him.

The two other objections weighed with me still, increase of expense and hindering the Gospel; but with regard to the former I now clearly perceived that my marriage would bring little expense if I married one whom I maintain now, who would afterwards desire nothing more than she had before, and would cheerfully consent that our children (if any) should be wholly brought up at Kingswood.

First, as a housekeeper, she has every qualification I desire. She understands all I want to have done. She is remarkably neat in person, in clothes, in all things. She is nicely frugal, yet not sordid. She has much common sense; contrives everything for the best; makes everything go as far as it can go; forsees what is wanting and provides it in time; does all things quickly and yet without hurry; she is a good workwoman, able to do the finest, ready to do the coarsest work; observes my rules when I am absent as well as when I am present; and takes care that those about her observe them, yet seldom disobliges any of them.

As a nurse (which my poor shattered, enfeebled carcase now frequently stands need of), she is careful to the last degree, indefatigably patient, and inexpressibly tender. She is quick, cleanly, skilful, and understands my constitution better than most physicians.

As a companion, she has good sense, and some knowledge both of men and books. She is of an engaging behaviour, and of a mild, sprightly, cheerful, and yet serious temper.

As a friend, she has been long tried and found faithful. She watches over me both in body and soul, understanding all my weaknesses, sympathizing with me, and helpful to me in all; never ashamed, never afraid; having a continual presence of mind in all difficulties and dangers; in all, enabled to cover my head and strengthen my hands in God.

Lastly, as a fellow-labourer in the Gospel of Christ (the light wherein my wife is to be chiefly considered), she had gifts, and in a measure which I never found in any other, both grace and fruit. And as to the fruit of her labours, I never heard or read of any woman so owned of God; so many have been convinced of sin in her bands and classes, and under her prayers. I particularly insist upon this: if ever I have a wife, she ought to be the most careful woman in the kingdom, not barely one who probably may be so (I could not be content to run such a hazard), but one that is undeniably so. Now, show me the woman in England, Wales, or Ireland, who has done so much good as Grace Murray. I will say no more. Show me one in all the English annals, whom God has so employed in so high a degree; I might say, in all the history of the church from the death of our Lord to this day. This is no hyperbole, but plain, demonstrable fact, and if it be, who so proper to be my wife?

I cannot doubt but such a person being constantly with me (for she is both willing and able to accompany me in all my journeys, another circumstance which is absolutely necessary in such a helper as I want), would be so far from being a hinderance to my work, that she would remove many hinderances out of my way. Therefore all my seven arguments against marriage are totally set aside; nay, some of them seem to prove, both that I ought to marry, and that Grace Murray is the person.

But it is objected to this,—1. That my marrying her would turn the greater part of our preachers out of the way, insomuch that they would despise my authority, and act no more in conjunction with me. 2. That it would break up our Societies, and cause them to cry out, "Every man to his tents, O Israel." 3. That it would give such scandal to the world as never could be removed.

I cannot receive any one of these propositions without proof; let us hear then, the reasons that support them:—

The first is, "Because she is low-born." Her parents were poor labouring people.

I answer, "This weighs nothing with me, as it does not prevent either her grace or gifts. Besides, whoever I marry, I believe it will not be a gentlewoman; I despair of finding any such, so qualified."

The second reason is, "Because she was my servant." I answer, "I therefore like her the better. By living with her so long under one roof, I am as secure against being deceived in her as I can well be against being deceived in anyone. Indeed I should scruple in marrying any woman who had not done so for some time."

A third reason is, "She has travelled with me six months." With regard to this, I grant some would probably say, "she was mistress before she was my wife." And let them say this; it would hurt just as much as a thousand things they have said before. But let them know withal I should never marry any woman till I had proof she would travel with me. It is my belief that when these things were fairly represented, not only nineteen in twenty of our preachers and societies would be satisfied, but also the reasonable part of the world, and, for the rest, the good would outweigh that evil.

But the fourth and grand reason is behind, "She is already engaged to another." I ask, "Where?" You say, "At Epworth;" J. B. then asked, "Will you marry me?" and she replied, "I will."

I grant it; but without insisting upon numerous circumstances, which account for her weakness in so doing, I insist on one only,—"She was contracted before;

therefore this promise was null and void. And that contract was far stronger than this; at Epworth she only said, "I will take you;" at Dublin she said, "I do."

"But before she went to Dublin, she consented in Derbyshire to J. B.'s proposal." I grant this also; but before that she had consented to my proposal at Newcastle. Therefore, what was done at Newcastle, vacated a thing of the same kind done afterwards in Derbyshire; and the contract made *de præsento* at Dublin, vacated the contract *de futuro* made at Epworth.

"But J. B. (this is the fifth reason) will not believe this; therefore he will expose you as having married his wife." Perhaps he will believe it by and by; and I am willing to stay any reasonable time till he does; at least there is reason to think most others will believe it, when a fair state of the case is laid before them.

But there is one reason more, "you have said and have printed, that you would never marry." This is a mistake; I have never said any more either in public or private than, "I do not design to marry; and I said true, I did not design it, nor thought that I ever should, when I said so; but the reasons which I then had against, are now wholly removed. I never said so much as this in print. Indeed I published *Thoughts on Marriage*, but in our last conference I was convinced they were not just, and accordingly I then altered them. And as to those words in the appeal, "My wife and children are yet unborn," they imply no more, by natural construction, nor did I then intend any more thereby, than that I had neither wife nor children at that time, viz., in the year 1744.

The short is this,—1. I have scriptural reason to marry; 2. I know no person so proper as this.

The next morning my brother spoke more warmly, till I left him and W. Shent together. I came back about one, and found they had both taken horse some hours before. I had appointed to preach the next night at Hineley Hill. About two I set out. My horse being worn out, was all in a sweat before he had gone a mile; and I was extremely weak myself, having had a flux for several days. But God was pleased to strengthen both man and beast, so that both grew better every hour.

I had a solemn and delightful ride to Keswick, having my mind stayed on God. I took horse at the half hour past three in the morning. There was neither moon nor stars, but a thick mist; so that I could see no road nor anything else; but I went as right as if it had been noonday. When I came near Penruddock Moor, the mist vanished, the stars appeared, and the dawn of the morning; so I imagined all the danger was passed. But when I was in the midst of the moor the mist fell again on every side, and I recovered the high road. On Alton Moor I missed my way again, and what I believe no stranger ever did before, rode straight through all the bogs, without any stop, till I came to the Vale, and thence to Hineley Hill.

Hannah Broadwood (at whose house I left S. M.) met me at a little distance from it, and said, "Mr. Charles left us two hours since, and carried S. M. (Sister Murray) behind him." I said "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!" Soon after James Broadwood came in; he looked at me, and burst into tears. I said, I must go on to Newcastle. James said, "No; I will go, and with God's leave bring her back." In a quarter of an hour he took horse, and I calmly committed the cause to God!

Thursday, the 28th, was a day which I set apart for seeking God with fasting and prayer. John Brown and B. Hopper were with me. It was a day never to be forgotten. I was calm, though sad; looking for help from Him only, to whom all things are possible. We had all free access to the throne of grace, and a sure trust that "God would do all things well."

I now closely examined myself, touching what was so confidently laid to my charge, viz., *Inordinate affection*. And I clearly perceived, that I had never before had so strong an affection for any person under Heaven; which I could easily account for by the concurrence of so many little streams in one: gratitude for blessings of various kinds which God had given me by her; esteem upon many accounts; regard for my whole health, both of soul and body; and desire of enlarging the work of God,—all con-

spired with a conviction of her entire love to me, to confirm and increase my affection.

I need add no more, than that if I had had more regard for her I loved, than for the word of God, I should now have gone on straight to Newcastle, and not back to Whitehaven. I know this was giving up all; but I knew God called: and therefore, on Friday, 29th set out. The storm was full in my face, and exceedingly high, so that I had much difficulty to sit my horse, particularly as I was riding over the broad, bare backs of those enormous mountains. However, I kept on as I could, till I came to the brow of Hatside. So thick a fog then fell, that I was soon out of all road, and knew not what way to turn. I lifted up my heart. The fog vanished in a moment, and I saw Gamblesby, to which I was going. I set out early on Saturday, 30th, and in the afternoon reached Whitehaven. To day I resumed my spare diet, which I shall probably quit no more.

Sunday, October 1st, I was in great heaviness; my heart sinking in me like a stone; only so long as I was preaching, I felt ease. When I had done, the weight returned. I went to church sorrowful and very heavy, though I knew not any particular cause. And God found me there: not only the lessons, both morning and afternoon, containing an account of the three children in the Fiery Furnace, of Daniel in the Lion's Den, and of our Lord's walking on the water and calming the storm, seemed all designed for me; but even the Psalms which were sung all the day; I found likewise much refreshment in the sacrament. When I came home I took up a Common Prayer-Book, and opened upon these words: "Deliver me not over unto the will of mine adversaries; for there are false witnesses risen up against me, and such as speak wrong. I should utterly have fainted; but that I believe verily to see the goodness of the Lord in the land of the living. Oh, tarry thou the Lord's leisure; be strong, and he shall comfort thy heart, and put thou thy trust in the Lord."—Psalm 27, 14, &c.

In the evening my heaviness returned, but with much of the spirit of prayer. It seemed to me that I ought not to linger here; and yet I know not whither to go, till Mr. P. asked, "Will you go on to Leeds on Tuesday?" Immediately my mind was easy; I had sent notice of being there on Wednesday evening, but it was gone out of my thoughts. I determined to go; only I was concerned to leave Whitehaven without a preacher.

We then poured out our hearts before God; and I was led I know not how to ask, that if he saw good, He would show what would be the end of these things, in dreams or visions of the night. I dreamed I saw a man bring out Grace Murray, who told her she was condemned to die; and that all things were now in readiness for the execution of that sentence. She spoke not one word, nor showed any reluctance, but walked up with him to the place. The sentence was executed without her stirring hand or foot. I looked at her, till I saw her face turn black. Then I could not bear it, but went away; but I returned quickly, and desired she might be cut down. She was then laid upon a bed. I sat by, mourning over her. She came to herself, and began to speak, and I awaked.

Monday, the 2nd, I dedicated to God in fasting and solemn prayer. We had free access to the throne of grace, and I found my will more resigned. In the evening Jos. Cownley came, and brought me a letter from Mr. Whitefield, pressing me much to meet my brother and him at Leeds on Wednesday evening. My brother had likewise charged J. C. "If I would not come, to come hither himself."

Tuesday, 3rd, we rode to Old Hutton, and about nine next night reached Leeds. Here I found not my brother, but Mr. Whitefield. I lay down by him on the bed. He told me my brother would not come until J. B. and G. Murray were married. I was troubled; he perceived it; he wept and prayed over me, but I could not shed a tear. He said all that was in his power to comfort me; but it was in vain. He told me "it was his judgment that she was my wife, and that he had said so to J. B., that he would fain have persuaded them to wait, and not to marry till they had seen me; but that my brother's impetuosity prevailed and bore down all before it."

I felt no murmuring thought, but deep distress. I accepted the just punishment of my manifold unfaithfulness, and therefore could not complain; but I felt the

now lying within his grasp, and retire to poverty and darkness in the centre of his self-built dungeon. And so, in whatever direction the love of truth and the freedom of thought may prompt exploration, the man who has tethered his mind by a form of words may go to the end of his line; but all the glorious universe of truth which lies beyond, he must forego and deny. Hence every bigot, every man who binds himself by a form of words, inflicts upon himself a punishment like that which tyrants once inflicted upon rebels, whose bodies they sewed up in green hides, and rolled out in the sun to dry, where the shrinking of the hide squeezed the victim to death. What myriads of souls has bigotry thus squeezed to death!

On the monument of the elder Herschel, at Upton, it is inscribed, "*cœlorum perrupit claustra;*" he broke through the barriers of the skies; —he transcended those boundaries with which former astronomers had, as it were, fenced in the heavens, and thus became the Columbus of the skies, exploring oceans of space before untraversed, and revealing stellar systems before unknown. Had he and his followers kept themselves within the old creed, all the utilities, the wonders, and glories of modern astronomy would now be a nonentity to man! It is so of all truth; emphatically so of those religious truths which are connected with Science.

Now this self-inflicted imprisonment, this self-choking, is the very degradation and thraldom from which science, after centuries of struggle, has at last become emancipated, so that it now walks with Nature as Enoch walked with God. How, then, can it repudiate its glorious spiritual freedom, and voluntarily put fetters upon its limbs? How can it coalesce and co-operate with any form of religion that hugs its chains; that is ostentatious, even, of the wounds they have cut into its flesh, and would have its name articulated by their clanking? But Science will love to form closest and most inseparable union with a religion that spurns all error, however time-hallowed, that aspires after all truth, whatever Pharasee or Saducee, or high-priest may discover it. If any reliance can be placed upon all the analogies of nature, it cannot be but that such science, joining hand and heart with such religion, will, by their combined, and therefore multiplied forces, enrich mankind with grander discoveries, pour new light upon the heavenward path of duty, and supply stronger and nobler motives to live in obedience to the will of God. If I may use a former illustration for a new purpose, the Gospel of Jesus Christ will be the telescope bringing down the will of God from heaven, and making one grand picture of that will to be placed in the hands of all men upon earth; and then each well-educated mind and pure heart will be a microscope, whose lens, applied to that part of the picture which embraces one's own condition and relations, will so wonderfully magnify every object in it as to make the path of duty and of happiness radient with both heavenly and earthly light. Let Science and Religion, then, come together; let them be united in holy banns, to be separated nevermore.

THE UNITY OF GOD THE GREAT PURPOSE OF REVEALED RELIGION.

By Edward Higginson.

It is said that an ancient Heathen Philosopher, being asked by the King of his country, What is God? demanded a day's leisure to consider the question; that on returning the next day and being asked for his answer, he requested two days' more time; and that when those two days were past, he still asked for three days more. "How is it," said the King, "that every time you return to me, you ask a longer delay than before?"

"Because," said the Sage, "the more I think about the question the more difficult I find it to give a satisfactory answer."

The Philosopher's reply may perhaps appear to some to have been an expression of doubt or scepticism as to the Divine Existence. But more probably it was the expression of deep religious wisdom and reverence, and was intended as a reproof to those who felt no difficulty whatever in pronouncing upon this high subject.

The bulk of his fellow-countrymen had probably no difficulty or doubt in replying to the question.

They could have answered at once—all the more confidently in proportion to their ignorance —"The Sun is a God, and the Moon a Goddess —we call him Phœbus and her Diana;—the Stars are all Deities;—the Earth is a Goddess, whom we call the Great Mother; Corn is a younger Goddess, born from the Earth; the Sea is a mighty and terrible Deity;—the Winds are Gods of awful and capricious power; the hills, vales, mountains, woods and streams are Gods many and Lords many. The great men and heroes who lived before us are also become Gods to us since they died."

Those who could reply thus, could decide also, without any doubt or difficulty, how the Gods were to be worshipped and obeyed. They had no hesitation about setting up statues of wood, stone, and metal, to which they said their prayers and offered incense and sacrifice. They had no doubt that when any of their Gods was offended, his favour might be bought back by more sacrifices than usual. They had no doubt that the greatest crimes they committed might be atoned for by a sufficient number of bleeding sacrifices, and that if the blood of bulls and goats was not enough, the sacrifice of a human being as a substitute would atone for any kind of wickedness.

The Philosopher's answer was, at any rate, wiser than the common answer of Heathen times. And his reverential doubts join with the presumptuous mistakes of the vulgar in showing us the importance of the *Revealed Knowledge of the One True God.*

Revealed Religion itself may not have fully answered the question, What God is, in the sense in which the curious Greeks used to debate it. Revealed Religion itself may not have told us (because it might be impossible for us to understand) *how* God exists, *how* he created the world, or *how* he sustains it. Revealed Religion itself

may have left unsaid all that men have too curiously speculated respecting what they have been used to call His *substance*, His *person* (or Their *persons)*, and the *derivation* or *procession*, or (strangest word of all for Christian men to apply literally to God) the *begetting* of one divine person or power from another. If the Greek Philosopher and his Sovereign could have sought our Bible through, they would have found no such subtleties as these settled by it.

But Revealed Religion tells precisely what man most needed to be told, and found it most difficult to learn, respecting the Divine Being and Character.

Revelation is in two parts—the Jewish and Christian. In the Old Testament we learn how God revealed himself to the Jewish people through Moses and the Prophets. And in the New Testament we learn how, in later times, He spoke to the world at large through Jesus and his Apostles.

In both these volumes of Divine Revelation the UNITY OF GOD is the leading truth communicated and enforced.

I.—It is so in the Old Testament. The words of Moses (in Deut. vi. 4) express the doctrine which is continually repeated in the Old Testament, "Hear, O Israel; the LORD our God is One LORD. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." The Jews were accordingly known to the great nations round them as a remarkable people who had no idols in their temple, but worshipped "a God of the mind alone." The idols of the nations were to them *vanity and a lie.* Their Prophets and Psalmists sang noble praises to the Most High, and poured contempt upon the degrading religion of many Gods.

Because the Jews were thus taught to believe in One only God, they could believe in his *eternity.* "From everlasting to everlasting Thou art God." No second God proceeding or derived, and therefore not eternal.

Because they believed in One only God, they would believe him really *all-powerful.* He was "the Almighty God." "Whatsoever the LORD pleased, that he did in heaven, and in earth, in the seas, and in all deep places."

Because God is One, they believed him *all-knowing* and *all-wise:* "His understanding is infinite." "The LORD searcheth all hearts." Therefore they believed him *all-present:* "Whither shall I go from the spirit? or whither shall I flee from the presence?" And therefore they believed that he could hear their prayers: "O Thou that hearest prayer, to thee shall all flesh come." Therefore they believed in his *goodness:* "The earth is full of the goodness of the Lord." "He is good to all, and his tender mercies are over all his works."

Therefore they believed in His love of *Righteousness:* "The righteous Lord loveth righteousness." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."

And therefore the Jews did not attempt, as the Heathens did, to atone for guilt by offering sacrifices. When David was self-abased in the consciousness of his crimes, he said, "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The Jews, indeed, used sacrifices and other outward ceremonies in the worship of the One True God; but never as atonement for wickedness. These were signs to remind them of self-sacrifice and purity, but never stood instead of virtue as they did with the Heathen.

II.—The New Testament is the second volume of Divine revelation; and the doctrine of One only living and true God is as plain and prominent in it as in the Old. Jesus Christ adopts the very words above quoted from Moses—"Hear, O Israel," &c. (see Mark xii. 29, 30). But he adds new light and loveliness to the character of God as known to the Jews. He came to fulfil the Law and the Prophets, and by fulfilling them to supersede what was temporary in them. What they had taught one nation, he taught for all the world. And what the world no longer needed of the Jewish religion (namely, its sacrifices and ceremonies) he rejected from his new kingdom of God. He said: "God is a spirit, and they that worship him must worship him in spirit and in truth." He brought Gentiles and Jews together in his new covenant; and by his death he presented all the world to God as cleansed for ever from ceremonial guilt, and no more requiring sacrifice for sins of outward defilement.

To this more spiritual revelation of the true God, Jesus Christ added a gentler revelation of his goodness. He taught us to call the Great Being our Heavenly Father. In the word *Father* is the Christian good news respecting God. In Judaism He was Great, more plainly than Good; though His mercy too was known, and the very name Father is occasionally used in the Old Testament. But in the Gospel, God is all-good. His name and character is, "Our Father in Heaven." All his great and wonderful attributes fulfil his love to his children.

The love of God in the Gospel is seen in all its other doctrines; as, for instance, in what it teaches of his Providence making the lilies grow and feeding the fowls of the air; in its encouragement to us to pray "to him that seeth in secret;" in its assurance of his forgiveness to the repentant son who had been lost;—in the holy example of Jesus Christ himself as an elder brother whose steps we should strive to follow;—and in his having brought life and immortality to light by his instructions, his miracles, and his own resurrection from the dead.

Thus the revealed doctrine of One only God forms, with its connected religious beliefs, the chief subject of the Bible. It is the central thought of Revealed Religion.

Why is it so? No doubt, because it is a most important belief for man to have, but very difficult for him to obtain.

That it is difficult to attain is proved by all the facts of the world's history before the time of Revelation or beyond its reach. The world's idolatries and its philosophies equally show how

unlikely, if we may
that men should gain
help.

The importance of
value to the cause of re
in the following consid

(1). The simple Un
necessary to the religious
Those who trace the
Nature, Providence and
believe the common idea
do not bring that doct
It is kept quite in the b
no help, but an incumb
this divine Analogy of
God as simply One.
argued thus; not as T
rians.

(2). The simple Unit
a *devotional* point of vie
be distracted from one di
to another. Even Trin
show this by their books o
the prayers of the Church
God our heavenly Father,"
simply, and end with "thr
It is only in the Litany th
dressed in this distracting
Father,—O God the Son
Ghost,—O holy, blessed, a
And whenever a special Pr
is composed by the Archbi
by Royal command, it is a
style, not in the latter. Th
only one God.

(3). *Morally and prac*
Unity of God is a doctrine
The Gospel principles whic
bear upon the life are not Tri
rian beliefs. God our Fath
ample, repentance, prayer, fai
immortality in store, are the
Gospel. Original Sin and im
ness, the sufficiency of faith a
of good works not under grac
good morals. When held in t
which is known as Antinomian
by moderate orthodox people
doctrines. When held "*mo*
doctrines are still no help to mo
to be explained away. They ar
mystical notions, but they are
Christian conduct. They are k
and for controversy; they do n
and duty. And for this rea
show themselves in our natio
cause they are not in our own
poets, essayists, novelists, do n
staple of their pictures of life
have nothing about Trinity, a
stituted righteousness. Our
Moral Philosophers pass the
treating of human duty. Th
occasion for what are called
to be written, which show b
natural the religious ideas co
Life, in fact, is not made u
is not orthodoxy but Christ
to be religiously wise, devo

ERS ARE CONQUERED.
pacific council of Sir
ery much to put an
ed to the firmness, as
nanifested toward the
ith all his movements,
all parties a most kind
ion. "Here I am," he
. I stand with my arms
. If you will not come
am sorry for you. I
pent it, but still I stand
shall not be shut, but
enever you feel inclined
hodox eternal damnation
sson from the governor
they not see that God
ainst his rebel children,
o receive them whenever
me?

.—The value to be placed
ion that if it rains upon
ll do so for forty succeeding
om the following facts, from
ations for the last twenty
hat St. Swithin's Day was
re were 23 rainy days up
st; 1845, 26 rainy days;
1853, 18 rainy days; 1854,
1856, 14 rainy days. In
ears St. Swithin's Day was
as in 1842, 12 rainy days;
1844, 20 rainy days; 1846,
, 17 rainy days; 1848, 31
rainy days; 1850, 17 rainy
days; 1855, 18 rainy days;
; 1858, 14 rainy days; 1859,
d in 1860, 29 rainy days.
the superstition to be founded
average of 20 years proves
upon the largest number of
ithin's Day was dry.

ERMON.—The Rev. Dr. Pond, in
, undertook to prove the hea-
rnally damned, and he divided
the following heads. "1. That
inners against God. 2. That
are justly exposed to the pen-
e law. 3. That from this pen-
be delivered without repentance
4. That the heathen in general
factory evidence of repentance,
ary; and 5. The Scriptures
d not by mere inference, that
enism is eternal death." We
ink it a very unjust sentence
they were sentenced to death,
having no wings to fly, nor
swim. Dr. P. believes the
in sin, and cannot do other-
no Saviour is presented to
they cannot help they are to
That is blasphemy, if this is

Office Orders, &c., to be ad-
SPEARS, 39, Stamford-street,

ON, High-street, Stockton.